4: Hobley G-5 (ca. 1906) 1912 FL11 Loo FL11

village is a long way off the girl's relations obey at his village, but if they can manage to do so they return the same day. Next day the bridegroom's brothers and his other wives take the bride back to her father's village and there is a great feast and much drink; the bridegroom does not go.

The father of the girl next day presents his daughter with a goat and she returns to her husband. The girl's husband then continues to make payments to his father-in-law; the total amount it is necessary to pay varies from two to six cows; if he stops paying his wife will go off to her father's village and stay there for a month or so until the cows resumes payments. Before the big attack of cattle plague in 1890 and 1891 it is said that as many as forty cows were sometimes paid for a wife.

If a woman does not bear her husband a child quickly the husband stops his payments, but the husband has no claim for the return of any of the property as long as the woman stays with him. If a wife dies and has borne no children the property is returned, or one of her sisters is given the man to wife and the man only pays about twenty goats for the sister.

If a woman will not stay with her husband she is married to some one else, and the first husband is repaid from what the second husband pays. If a woman has a child and is divorced she can leave her husband but the child belongs to him; if the child be a boy, when it grows up and the mother grows old she will generally come back to live with her son. If after a marriage has been arranged a father is loth to part with his daughter the young man employs his friends to waylay the girl in the daytime. If the girl however refuses to stay at her suitor's village and runs away, the property paid over is returned without delay and the match is broken off. If a woman remains unmarried for a longer period than usual she often goes off to a chief or someone with plenty of cattle and states that she intends to stay there and work for him; in such a case she is usually taken to wife, but the man pays much less than is nominally customary. Chiefs have from ten to forty wives. They are generally speaking very moral in their domestic relations. They do not intermarry in the same clan, but a man will marry the daughter of a man named the same as himself.

Pottery.—All pottery is made by women and is similar to that of the Nandi Kavirondo, and consists of water pots, cooking pots, beer pots, etc.

Dyes; weaving.—These people do not use dyes, neither do they use, but they soften skins by rubbing in fat and hand-working till soft.

Arms, etc.—Their shields were formerly made of buffalo hide but are now made of cow hide; the shields are usually very large, covering round the body of the man carrying it. They also make shields of matumbi wood (called *Orindi*). They have a great fancy for spears with shafts of enormous length, ten feet or more; the heads are very small and insignificant. The clubs and clubs to a small extent; the former weapons are however I think copied from the Masai or Nandi. Also use bows and arrows; the arrows were formerly poisoned, but

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11

622
428

When a chief dies the son chosen by the chief succeeds him; the successor is chosen as a rule some years before the chief dies. The successor will however divide the private property of his father with his brothers like anyone else.

Religion.—They call the Divinity by the name Chiong, which is the sun; when a man comes out of his house in the morning he spits to the east and in the evening he expectorates to the west. If the sunset is extremely red it is said to be a sign that an important man will die in the tribe. They believe that the spirit of a man goes upwards at death.

776
783
821
787
775

If a halcyon screams no one goes to work in the fields on the following day.

Shooting stars are said to be a sign of war.

[pp. 36-51 not processed]

S: Hobley G-5 (ca. 1900) 1903 FL11 Lee FL11
Nandi FU?

N 773 B21

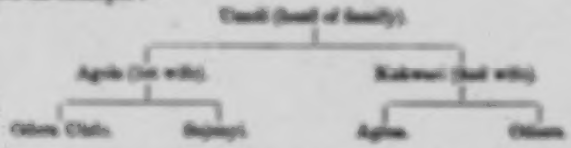
About 30 miles east of Kisumu in Nandi country, there is a forest-clad extinct volcano named Tinderet, and the Kavirondo Nandi, who inhabit its southern and western flanks, tell a legend that high up on the mountain there is a cave, in which Ilet, the spirit of the lightning, who descended there in the form of a man, took up his abode. After his descent it rained incessantly for many days, and the Ogiek or Wandorobbo hunters who lived in the forest were nearly all killed by the terrible downpour. Some of them, while searching for the cause of the rain, found Ilet in the cave and wounded him with their poisoned arrows. Thereupon he fled, and died in *Arab*[1] Kisumu's country; directly he was dead the rain ceased.

Laws of Succession Among the Ja Luo.

L 622

In the Gesi tribes, and several others of Hittite origin, the following rule holds with regard to the chiefainship. The chief is always the eldest son of the wife whom his father married first.

To give an example :—



Agola was married to Uandi before Kakwari, therefore the chiefs are henceforth chosen from the offspring of Agola, and upon the death of Odera Ulalo, his son being quite small, the second son of Agola, Sajanji by name, was elected chief. This rule was observed, although Agina is an older man than either Odera or Sajanji.

It is possible that this may point to the existence in past times of similar fissions among the two.

Origin of Name of Dholuo or Kavirondo.

L 101

I have often made enquiries into the origin of the name of Kavirondo, and the Kisumu elders inform me that it is the name which the people of the south side of Kavirondo Gulf apply to the people of the north side; it is, however, a term only used when they meet at a dance and combe khang and sing about old times. They call the people of the north side Kavirondo, because they were vanquished by the latter and driven across to the south side of the bay; it was then, originally, more or less an epithet of reproach.

N 763

[1] In the Nandi language *Arab* in front of a proper noun means "son of." thus Arab-Kisumu means "son of Kisumu."

10: Roscoe M-5 (ca. 1900)1915
FL11 Luo FL11

Government.

693 **Chiefs as rulers.** There is no king of the country, nor is there any single paramount chief; the Bantu chiefs claim equal, if not superior, rights to the land. Certain chiefs rule over extensive districts inhabited by the Nilotics, and their rights as leaders are considered to be hereditary; they are also looked to in cases requiring settlement or legislation.

423 **Land tenure.** Land which has not been cultivated in the past may be tilled by any family; but, when once it has been tilled, the community regard it as the property of the family whose ancestor first cultivated it. Should it be left fallow for a number of years, no other family may appropriate and till it without first obtaining the original owner's permission. Few people seek such permission, preferring to dig virgin-land which will afterwards belong to their children.

621 **Local chiefs as the magistrates.** The people live in communities. They build their houses in close proximity and in most cases surround them with a growing fence, leaving a gateway which can be closed during the night or in times of danger. Such a village group is ruled by a sub-chief who 622 is under the authority of the district-chief. The chief of a village is magistrate and controls the general affairs of his people. This chief levies no taxes, but his people make him presents of goats and sheep, and of grain also at harvest time.

692 **Courts and court fees.** Any person wishing to bring a 691 charge against another for any offence, real or imaginary, pays a small fee to the chief of the village before whom he lays 695 his complaint or accusation. The chief or elder then summons the accused person and appoints a time when the case shall be heard. The chief sits with one or two village elders and gives his judgment. A person may appeal from a village chief to the principal chief in the district, and the elder who first tried the case will then go to the superior chief to be present when the case is reheard. The parties appealing have to pay fresh court-fees before the case is retried. The punish- 681 ment in almost every case is a fine and the amount is determined by the gravity of the case. The losing party has to

14: Johnston. C-4, 5 (no date) 1904 FL11 Loo FL11

765 a dead person shave their heads for three days after the death. The eldest son of the deceased sits on a stool outside the village, and has his head shaved. If any one of importance dies, the neighbours do not 766 cultivate for three days after the death. If a big chief dies, all the surrounding people collect at the village, and in such cases even hostilities between clans are suspended, and all join in the funeral rites of the late chief, even if he happens to be at war with some of his dependent clans. In the case of the death of a chief, a new hut is built. The grave of the chief is dug by his brother. A cow or kibe is placed at the bottom of the grave, and the head of the corpse is covered with a water-pot. Seeds of every kind of grain grown in the vicinity are put into the grave, but sweet potatoes are excluded. The people dance and drink "tembo" for ten days, and slaughter many cows. The men wail for ten days, but the women wail every morning for a year. No one cultivates the fields for ten days.

768 When a man dies, his property goes to the brother, if the children are small. If the eldest son is grown up, he takes the property and gives his brothers a share, but a man is not allowed to take the amount paid by any one who marries one of his sisters. This marriage payment goes to [537] the deceased father's brothers. The brothers of the deceased take his wives, but the eldest son probably takes the youngest wife of his deceased [522] father. When a chief dies, the son whom he has chosen succeeds him. This successor is chosen really some years before the chief dies. The successor divides the private property of the chief with his brothers.

767 When a warrior has killed a man in warfare, he must (besides 767 shaving his head) catch a fowl and hang it round his neck head uppermost. He must not enter his home village until this has been done. Whilst the fowl is suspended to the man's neck by the beak its head is severed from the body, and the head is left hanging from the man's neck. The warrior then enters the village, and shortly afterwards prepares a big feast to propitiate the man he has killed, so that his ghost may not give trouble. 768 If a house is struck by lightning, and any one is killed inside, the headmen of the village must obtain a male fowl of a red colour and walk round the house holding up the fowl three times. The house is then broken up, and the wood is used for other purposes. When desiring 769 to make peace with another tribe with whom they have been at war, they kill a sheep and put part of it into a wooden mortar such as is used for crushing grain. The representatives of each side then take out pieces of the flesh and exchange them reciprocally. An old man belonging to the side which has been wronged, and which is suing for peace, must [540] then go to the head village of the conqueror and proceed to scrape up the cattle dung. This is accepted as a kind of submission.

105 Like the Bantu Kavirondo, the Ja-luo are in the main a healthy people.